



The South India CHURCHMAN

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CONTENTS

	Page
Elections in the Country	1
Why a Specialised Ministry for Industry? .. .	3
Reflections on Industrial Mission .. .	4
Missioners in Industry—A Special Team or Christian Workers in Industry? .. .	5
Church Planning for a Growing City .. .	6
The Triumph of the Cross .. .	7
Karl Barth—A Prophet of Our Time .. .	8
Christ's Faithful Apostle .. .	9
Opening of a Tubectomy Ward in Campbell Hospital, Jammalamadugu .. .	10
General Committee of the Student Christian Movement .. .	11
Pastoral Care .. .	12
Letter to the Editor .. .	12
News from the Dioceses .. .	13
Trends .. .	14
Book Notes .. .	16



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Elections in the Country

The people of the country have given a clear mandate to the governments at the Centre and in the States of the South where such a mandate was sought. There was hectic electioneering by all Parties who contested and there was just a little more violence in evidence than during former elections. But, by and large, the elections have shown that there are an innate love of peace and order among the people and a desire that these should prevail in their country and their states.

There were perhaps certain decided advantages in the elections for the ruling governments and there have also been allegations of the use of influence, as also of the misuse of money, exploitation of the communal loyalties and similar offences of which, however, no party has been completely innocent. Such manipulations might account for the election of one candidate here and another candidate there—on either side—but not for the landslide victory which ought to be interpreted only as the approval by the majority of the policies proposed by the parties in power as against those of the opposition alliances.

The professed reason for the dissolution of the Parliament and the ordering of new elections was the need for a stable government which, during its term of office, would not be subjected to the uncertainties of the exercise of power by a minority party with the support of other minority parties which could hold the government to ransom over every voting in the Parliament. It has been said that, for two years now, the main preoccupation of the Prime Minister has been the consolidation of her own position as Prime Minister and that of her splinter party as the Government and that even the rather spectacular measures of nationalisation and derecognition have been more attempts at such consolidation than clearly thought out and conspicuously productive measures for the promotion of national welfare. But the more than comfortable majority she has now secured should at once help her to give all her attention in the immandate future to the implementation of such measures and set her free from dependence upon doubtful fellow-travellers inside and outside the country.

Thus the Prime Minister and her party at the Centre and a few parties placed in equally fortunate circumstances in the States as a result of the Elections begin their new terms of stewardship with enormous strength and practically unfettered freedom of action for progress. As we wish them well for the sake of everybody concerned including ourselves, we should, however, voice the hope that they will neither succumb to the intoxication of power nor use it as an opportunity to settle scores with erstwhile challengers. For this will be a testing time of their magnanimity as well as their sagacity and integrity.

While it is all to the good that the new governments that are formed at the Centre and in States like Tamil Nadu will not have to feel that they are slipping on the saddle and do not, therefore, have to be pre-occupied with balancing themselves on it all the time, they should not despise or ignore the Opposition, however weak it may have become with the Elections. The highest values of democracy can be preserved only where there is freedom of discussion and only where opposition is not merely tolerated but welcomed and respected. The best advisers for an administration are not those who say 'yes' to everything, but those who say 'no' frequently and also explain why they say so. It is a great pity that several eminent parliamentarians' voices will not now be heard from the Opposition benches for quite

APRIL 1971]



some time at least,—perhaps because, they chose to measure their strength against the giants in the ruling party rather than secure their survival, which would have been good and was necessary for the promotion of true democracy and, therefore, for the good of the people.

The ruling parties would also do well to bear in mind that, though they have made all but a clean sweep at the polls and received majority endorsement of their policies, the actual percentages of votes secured by them in many constituencies where they won would show that a fairly strong criticism of their policies has also been registered in the voting. And if, as it is widely believed, the criticism has come from the politically and intellectually more enlightened groups or classes of voters, it should be given even more consideration than the numbers of people from whom it has come might ordinarily warrant.

If some enterprising researcher could pierce through the veil of secrecy to find out how Christians voted in the recent elections we might be able to judge a little of what their faith meant to them in relation to politics. He might also be able to find out how effective or ineffective were the 'guidelines' that were offered to Christian voters in particular and to all citizens in general by individuals and by groups of Christians or organised Associations claiming to speak for Christians or to help them relate their faith to their duties and lives as citizens. Writings and press releases of this nature which were sent for publication to the *South India Churchman* came too late to be published before the Elections. Most of them were vague and dealt with generalities, scrupulously avoiding any indication of party preferences. But, in the process, they left the voter, already caught in the vortex of the murky waters of the struggle for power and the spate of election manifestos, speeches, publications and press analysis and comments on them floundering even more helplessly than ever with no idea of which way to turn for a decision. There were, however, more specific publications of advice and convictions regarding whom to vote for. While bold and sincere statements of this kind were to be welcomed, it was unfortunate that, in the issues, it was possible to misunderstand them as the opinions or directives of Church Bodies of which they were officials. Also when similar pronouncements were made in the name of Christian Associations there should have been a fairly clear indication of whether they came from their office-bearers or Committees or from the general membership of the Associations. And if they came from the latter, some indication should have been given of its strength in terms of number of members so that those who came across the statements could know how far they could be considered as being representative of the opinions of Christians.

In whatever way the Christians may have voted or been guided in their voting, with the formation of new governments Christians, like all other citizens, must return to the

tasks of co-operation and criticism with reference to the policies and to what has now come to be called the role of catalysation with reference to the programmes of the Government. Their responsibilities as citizens begin, rather than end, with having cast their votes. And their lay and ordained leaders should constantly remind them of this and do all they can to train them for such responsibility.

The Election of Bishops

Hardly a year passes without bishops being appointed for one or two dioceses of the C.S.I. The privilege of electing a panel is given to the diocese, but the final choice from the panel and also the choice, if the diocese has not succeeded in electing a panel, are the responsibility of a special committee appointed for the purpose by a Synod Committee.

Theoretically the choice for the panel can be made from hundreds of clergymen and missionaries in the C.S.I. But in practice the field for choice would appear to be very limited—judging from the number and the credentials of those who are nominated for election. This is most regrettable because, in our set-up, the bishop's office is one of leadership and a bishop who lacks the qualities and the vision of a leader and can be a little more than a maintenance person becomes responsible for stagnation and worse in his diocese. The Bishop's office in our Church, therefore, calls for such a spiritual and intellectual stature and such wisdom and greatness (and not merely goodness) of heart that we cannot assume that anyone who has been a good or even an outstanding presbyter will make the kind of bishop who can help the Church *be* really the Church.

It is said that, when a certain British Prime Minister was asked why he had selected a certain bishop to be made the Archbishop of Canterbury the statesman replied that he had appeared to him to be the only six-penny article (or, was it two-penny?) in the penny bazaar. Do we in the C.S.I. also have a paucity of potential from which to choose our bishops? If there is, it should be a matter of serious concern to the whole church and particularly to the Moderator, Executive Committee and others officially concerned with the appointment of bishops. We should try to find out whether only very few persons with a promise of high efficiency are being recruited to the 'sacred ministry' and whether there are not enough mid-way positions between the ordinary presbyter and the Bishop in which *real* leadership can be developed and tested and where high responsibility in the oversight of the pastoral ministry can also be developed and tested. Last month I pleaded for a probe into the present state of the pastoral ministry in our Church. It should be a primary responsibility for a bishop to see that there is a useful and conscientious pastoral ministry in his

diocese and, if there isn't, he must be one who can work hard and effectively for creating such a ministry. For this it is necessary that he must have already shown both the ability and the concern for a pastoral ministry.

Several of those who are nominated either by the dioceses or by a Synod Committee 'withdrew' from the elections. It is said that some do so because they have reason to believe that a diocese in which most of the members have come from a particular caste and still cling to it will never vote for anyone outside their caste or that even the choosing of a bishop is an electioneering affair. Rumour has it again that some eminently suitable nominees withdraw because they are in administrative and professorial jobs and that, whereas they can hopefully look forward to 'solid' work by themselves and/or their institution and the fulfilment of thoughtfully laid plans where they are, they are unwilling to launch out into the troubled waters of diocesan administration. In most cases the Churches have been responsible for their theological education and they have committed themselves to the ordained ministry and it comes as a sad blow if the dioceses must count such people out when they have to elect their bishops.

Cynically one might say—as of a nation or the people of a state—that every diocese gets the bishop it deserves. But should that be our attitude to the whole question of the choice of bishops and should we be satisfied with putting the constitutional machinery into operation whenever a bishopric falls vacant? Should we not, on the contrary, do a great deal of fresh thinking on the bishop's office and the best way of getting the best men for it in the light of our experience for over 20 years now?

The Church in Industry

Readers of the *South India Churchman* (we can no longer use the abbreviation of *Churchman* since the C. N. I. has also chosen to call its official organ by that name) will have noticed that, for nearly three years now, the Editorial or at least the main Editorial has been on the theme for the month. They may be a little surprised that this is not true of the present Number. While matters of immediate topical concern have had to have priority in the Editor's attention this month, it is not the only reason for the change. The Church's mission in Industry—the theme for this month—is a new and special field of Christian concern and it would be more proper for him to let those who have made a study and vocation of it talk about it than to write about what is an intensely practical business himself with no first-hand experience and just a smattering of the theory of it. Incidentally, it must be good discipline for the Editor not to play the Omniscient in Church affairs (at least for once!) and, instead, sit back and listen and help others listen to the men on the job!

Secret discipline without worldiness becomes pure ghetto; worldiness without the secret discipline pure boulevard.

Eberheard Bethze.

* * * * *

Theologians have no claim whatever to be pleased with themselves, for unlike the scientist, the theologian makes no discoveries—he merely interprets and relays the self-disclosure of God. A scientist may be a creative genius—not a theologian.

Austin Farrer in *A celebration of Faith, Frontier's*
Book of the Quarter (November, '70).

* * * * *

The notion that there is some 'absolutely objective' and therefore potentially scientific or technological system of thinking and of problem-solving is an illusion.

—David E. Jenkins in *Study Encounter*.

Why a Specialised Ministry for Industry?

PAUL SIROMANI, *Industrial Team Service, Bangalore*

An immediate answer to such a question can be, 'Because industry is a highly specialised sector of society.' The Church has shown its special concern for specialised sectors like University, serving through the Student Christian Movement, or for youth, serving through the YMCA and YWCA. Then there are many social services organised and run by the Church to meet specialised needs.

However, behind a question like the above may lie the assumption that the Church's ministry should only be to the weak and poor in society. The need of the poor in slums or the weak among orphans, widows and sick are recognised by all, and service to them is easily validated. Industry, from this point of view, appears a privileged sector where people not only are not weak, but have greater power and socio-economic strength.

What then is the reason for initiating a specialised ministry to industry? In Europe, the Industrial Missions, especially in the initial period, were more an attempt by the Church to meet the working class Christians where he was working since it was no more possible to meet him in the Church's institutional life. The Church came to realise that its existing structure, life and worship were becoming increasingly irrelevant to the industrial working class. In India this process is just beginning to take place. The Christian industrial worker is still a faithful member of the Church though the phenomenon of secularisation, following in the wake of industrialisation, is gradually affecting the Christian as much as the others in the industrial society.

The reasons for the specialised ministry for industry would then be many: industry being a specialised sector of society, the important place it occupies in the life of modern man and the influence it has on the shape of things to come besides also being a place where man is in need—not, may be in respect of physical health or poverty, but in need of new values, new directions for life, new skills and new structures—to enable him to live a truly human life.

Let us now look at this a little more closely.

It is a Specialised Sector of Society

Anyone who looks at industry even from the outside quickly realises the complexity of its life and problems. Into industry goes *money, material, machine and men*. There is also the *management* of these resources in relation to the needs of the *market*. Each of these spheres is highly specialised in itself and their combined influence on industry and their interaction within it makes industry more complex and peculiar, requiring a special effort to understand these forces and to see how they, in return, affect man.

Industry is a potent factor of change and an important influence on the life of man today

Industry which is essentially a result of the development of science and technology is seriously influencing the life of man in India today. This influence is felt not only by men directly working in industry, but also by all who participate in the life of Urban Society. Many factors are responsible for this: the large working force in huge factory shop floors, the shift system in working hours, the importance given to punctuality and accuracy in a job, the highly specialised and fragmented work, the emphasis put on efficiency

measured in goods produced and profit made—all these and others make their impact on the habits, attitudes and values of men. The group patterns too in industry are different, based on the status in the working place. Individual workers are organised in groups to form power-wielding trade unions to match the power of management. Also in the new Urban-Industrial living places, the change in the structures of the family and of neighbourhood communities are requiring new adjustments in attitudes and living styles of men, women and children. In fact, the goods of industry reach even the remotest village stimulating new aspirations and also new ways of living.

Man in Industry is in need

This may appear strange on the one hand and a truism on the other. As mentioned earlier, one may not think that industry can have needs, especially those which the Church can be seriously concerned about. Further how can the Gospel of Jesus Christ be relevant to all this. The Gospel is good news for all conditions of men and all sectors of society. It is as relevant as ever before to proclaim that God in Jesus Christ is continuously present in judgement and mercy in the humdrum, workaday world of industry with all its problems and possibilities. This is especially relevant in industry because the possibilities within industry for good or evil are immense: where man can be exploited and used as a mere object of other men's greed and selfishness or man can find liberation to find his true self and reach creative heights bringing with it benefits to many peoples. Next to war and politics, the economic sphere is probably where man's competitive spirit is expressed and felt most keenly. But it is also in these spheres that man's response to God and to the needs of other men reaches greatest heights as he fights for justice and freedom for all. 'Where sin abounded, grace did much more abound'. And so, while within industry we find ideologies vying with each other and economic vested interests competing to make use of man as a tool for their benefit it is also here that men are organised well to fight against injustice, where laws are passed to protect the weak and where experiments are made to allow for man to be creative, to work in co-operation, and to maximise efficiency.

What has the gospel to say to men in this world of industry? What does the proclamation that 'Jesus is Lord' mean here? Will it be understood merely as the cry of a communal group trying to influence and exercise control over others to increase its membership, or can it be seen as a faith expressing itself in working together with all men of goodwill to find out together what subjection of all things to God's will means?

In industry man, under the spell of science and technology, and with the aid of an efficient organisation of resources, finds his self-consciousness as Man the master over the material world. Simultaneously, however, he also realises the inadequacy and incompleteness of Man as mere master over material things. In this moment of glory, he can go further to find the answer to the question, 'Who am I', and in answering it find his true self as created in the image of God.

Reflections on Industrial Mission

ROY MARTIN,* Coimbatore

The growth and development of Industrial Mission, in the form of various types of industrial ministry in different parts of the world, is one of the significant developments in the life of the Church in the last twenty-five years. These various experiments in industrial ministry have certain basic concerns in common, such as the need to relate the Christian Faith effectively to the developing industrial environment. But we find that there is considerable variety in the aims, priorities and methods of the different industrial missions.

The general context of industrial Mission work is influenced by two important factors in the history of our time. The first of these is industrial urbanism, that is, the growth of industrial urban centres in many parts of the world and a type of urban life characterised by factory work, mobility and impersonal social interaction. Industry and its structures are conditioning the life of the individual and society to a remarkable degree.

The second factor is the process of secularisation, which seems to follow rapidly in the wake of technological and industrial development. This process is, to quote Harvey Cox, 'man turning his attention away from the worlds beyond and towards this world and this time.' With this, man has a new sense of independence and of being in control of life.

In this context, the work of Industrial Mission proceeds, and from its ongoing experience certain main aspects of the life of industrial society and of theological thinking about industrial mission become clear.

The most significant aspect of the situation is the technological revolution with the emergence of large industries with their power structures. This revolution with its manifestation in large industrial concerns and the ushering in of a new industrial urban way of life is basically the same in every country, in East and West.

Christian concern in the West has discovered that industry is estranged from the Church. Often the industrial working classes are not within the sphere of the Church's life; also, very often, other industrial classes, including leaders of Industry at various levels, are estranged from the Church.

In Britain, E. R. Wickham noted the historical situation in Sheffield where, from the Churches, there was an 'almost total exclusion of adult men, such as miners, steelworkers, engineers, general factory workers, dockworkers, transport workers and so on. Nor is there a sufficiently skilful and sympathetic understanding by the Churches of the working-class pattern of life, in which faith has to be born and the Christian community to grow.'

In West Germany, the estrangement was very clear. In a study of one hundred parishes in Westphalia, it was discovered that 15-20% of people in the traditional occupations were in the Church but less than 1% of the industrial workers. Horst Symanowski, working in industrial mission in Mainz-Kastel, noticed that the gap was greater between the Church and those groups most directly and profoundly affected by the emergence of modern industrial society.

The second main aspect of the situation has been that of attempts to 'bridge the gap' between the Church and modern, industrial, secular man. This can be seen in the considerable amount of theological thinking about man and his predicament in a secular age, and also by the many different experimental forms of industrial Mission in East and West. The challenges posed by industrial urban society are

moving the Church into action, and part of the result is this theological ferment and the growth of industrial ministries.

Among the main concerns for thought underlying the work of Industrial Mission are the following two:

1. Theological thinking about the World.

This is basic to industrial ministry, yet often inadequate. Our theological thinking must take note of 'the world' of the modern era, the world of the scientific, industrial and social revolutions.

In his book about Sheffield—'Church and People in an Industrial City'—E. R. Wickham, thinking about this, writes, 'It is a question of discovering a theology profound enough to apprehend the given facts of the modern world, and a word of God relevant to man's existence and experience in the 20th century.'

Our understanding of the world must include the totality of human life. The world is the sphere of God's activity in nature and history, in the lives of individuals and communities. God is active in the great technological and social revolutions of our age—and therefore in the urban industrial situation. Before we ourselves go into industry or the industrial situation, God is already there and at work.

The development of a clear theology of the world is essential for industrial mission. When 'the world' is seen as the sphere of activity of the living God, as the frontier of encounter and Christian obedience, it is no longer a sphere to be retreated from, but to be entered into and one in which to discern God and to co-operate with Him in His purposes. The aim becomes to equip people for their ministry in the world, not to pull them out of their involvement into a 'religious world' apart.

2. Theological thinking about the Church.

The relation of the Church to an industrialised and urbanised society requires a concept of the Church as involved with a purpose, and active, in the life of the world. This dynamic concept is clearly in the Bible, e.g. in the theme of 'being sent into the world' to fulfil a task or piece of service [Moses, the Prophets, Jesus (Jn. 17, 18) etc.], and in Jesus' illustrations of the Leaven and Light in His teaching.

But an important 'discovery' that has been made by the Church more recently is that the 'laos' is 'the whole people of God', laity and clergy included. This has corrected the idea that the Church is the clergy, and has paved the way for an understanding of the Church's mission and service as the work of the whole people of God. Ephesians 4, verses 10 and 11, (N.E.B.) makes this clear, and also pinpoints the specific task of the 'set-apart ministry'—'to equip God's people for work in his service, to the building up of the body of Christ'.

This is a vital clarification in relation to the Church's work in the world, not least to that in relation to industry and industrial society. The Christian layman is in the world. The Church is wherever he is. Therefore he must be equipped and encouraged to fulfil his ministry.

Horst Symanowski (in *The Christian Witness in an industrial Society*) sees this work of the 'whole people of God' as being that of 'Servant Witnesses to the Servant Lord' and defines this Service further: 'This service is a matter of lay Christians participating in the various realms of

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the secular world in which they are involved, in such a way as to support all movements in these realms which are struggling to overcome the structures that threaten man's humanity and to develop more humane patterns of common life and work. The major responsibility of the Church and ministry is to help lay Christians to understand that such action is an essential part of the service to which Christ calls them in today's world.'

In the Indian context the emphasis on service has been widely accepted in industrial Mission work and the name

Urban industrial Service often used to describe the work. For it is by seeking to render service that the Church becomes directly relevant to man in industry and in industrial society today. This Service, which involves being in the industrial situation, listening to what God is saying there and participating in service with all who are working for the good of man, is part of the Church's witness in industrial society. From the Church's point of view, this service is a fulfilment of the concern of the Lord Jesus Christ, who came 'not to be served, but to serve'.

Missioners in Industry—A Special Team or Christian Workers in Industry?

A. H. BATCHELOR,* *Bangalore*

To my mind the question contained in the title poses a false antithesis. I doubt whether any of the industrial mission teams anywhere in the world see themselves as substitutes for Christians committed to living out their faith in industry as managers or workers or in some other capacity. Now why, then, have special teams been created?

Such teams were first created almost simultaneously in the West and in Japan. In the West (in France and England initially), the reason for this was that a number of priests became forcefully aware of the enormous gulf that had opened up between the Church and men and women in industry. In the case of France a number of French priests came to this awareness through sharing the experience of working in labour camps in Germany with workers and others. After the war they sought the permission of their bishops to work full-time in secular jobs in industry, (whilst still retaining their priesthood). This was the beginning of the Worker Priest Movement, which is still working though now in a modified form. (You may recall that the original movement was suppressed by the Pope in 1954).

In England the pioneers were the Sheffield Industrial Mission led by Canon (now Bishop) Ted Wickham. The Bishop of Sheffield appointed Ted Wickham Industrial Chaplain with the commission to help bridge the gap between the Church and Industry. Sheffield is one of the most 'dechurched' cities in U.K.—about 0.01% of its population in the working class areas worship in Church on Sundays. The Sheffield Mission also has had to weather a crisis (1964-65) when all except two of the Missioners were either asked to leave, or resigned voluntarily, and it is now operating in a somewhat modified form. Whereas in the first part of its history most of the team were full-time missioners visiting the factories, now most of the team are part-time missioners with parochial responsibilities. The Sheffield Missioners did not do secular jobs—they visited the factories, and conducted small group discussion meetings there, as well as meeting with individuals and conducting programmes. They continued to be paid servants of the Church, whilst set aside for this special work. There are a few priest-workers in U.K., but the team in Sheffield avoided this approach because they felt it was not appropriate to the situation in British industry.

In Japan, where of course the Christian proportion of the population is very small (about half of 1%), somewhat similar motives were at work. The Church there was dominated by the middle classes and, after the war, a number of ministers and others spearheaded a movement to demon-

strate the Church's concern for the working classes. (The United Church in Japan—the Kyodan—was the pioneer; in 1948 an Occupational Evangelism Committee was set up). All along industrial mission in Japan has been worker-oriented; little work has been done with managers.

Now during all this time—and for decades before—there had been Christians—active churchgoers—working in industry. Yet gulfs had arisen between the Church and those who work in industry. Surely this suggests that those Christians who were doing secular jobs had not, in most cases, succeeded very well in demonstrating the relevance of their faith to daily work and life. Moreover the institutional Church was usually identified with the bosses and the property-owning classes rather than with the workers and the oppressed. (Indeed in the nineteenth century, and the early part of this century, one or two bosses in Sheffield insisted on their workers going to church!) The Church was, therefore, thought of as the Church for the rich and the well-to-do, not the Church for all. (In England this was particularly true of the Anglican Church and the older Free Churches; this remark does not apply so much to the early Methodists). The Sheffield industrial Missioners often found that the churchgoers who worked in industry were the least ready to co-operate with them, and the most obstructive. They sometimes received better co-operation from Communist shop stewards, (departmental Union representatives), who sometimes exercised almost a pastoral care over their members.

Special teams were created, therefore, to supplement, and help make up for the deficiencies in, the witness of Christians already working full time in industry. They were not created as an alternative to that witness, or to supplant it entirely. An important task of such teams is to help Christians in industry witness more effectively to their faith. Not only abroad but in India, too, the Church has not helped Christians to see the connection between their faith and the life of society and its institutions, except in the field of education and medicine. Moreover, although Christians in India, wherever they may work, usually maintain their contact with the life and worship of the Church, already in some of the new Industrial Townships some Christian workers are not even doing that. In other words, if the Church does not minister to their needs she might well find a gap opening up between herself and her members working in industry. Thus there is need for special teams in India also. We in the Industrial Team Service in Bangalore, for example, have conducted a number

* The Rev. A. H. Batchelor is a member of the Industrial Team Service of St. Mark's Cathedral, Bangalore.—Ed.

of Seminars for Christians in industry, and have regular on-going groups who meet to discuss the relationship between faith and daily life and work. The experience of industrial missions throughout the world—including India—has been that it is advisable to set apart men and women—lay as well as ordained people—to work full-time in this special ministry. One team in India consists entirely of part-timers, whose main responsibility is the care of parishes. Only one of the team, who has had training in industrial relations, really is able to devote much time to its work, and he is increasingly feeling the need to do the work full-

time. Full-timers can devote all their time to understanding industry, the needs of those working in it, and the relevance of the Gospel to it—something that part timers, and Christians who work in industry, who often have little time for reflection or study, other than study of purely technical matters, cannot do. In turn Christians who work in industry can help the team members better to feel as well as understand the pressures of industrial life.

Missioners in Industry—a special team or Christian workers in Industry? My answer would be—let us have both, to the mutual benefit of both.

Church Planning for a Growing City

LESSLIE NEWBIGIN, *Madras*

If you spread out a map of Madras City, and place a black dot for every Christian Church, you will see an absurd sight. In three small areas—Vepery, George Town and Mylapore—the dots are so thick that they run into each other. Over the rest of the City there are vast areas, covering dozens of square miles, where there is a total blank.

If you visit the great cities of America you find a somewhat different picture. The city centres have been abandoned by the churches. They have moved out to the rich suburbs where they carry on a vigorous competition with each other—and the decaying inner-city is out of sight.

Both these absurdities spring from a double failure—failure to see the work of the Church in missionary terms, and failure to plan together.

We are in danger of repeating the same mistakes in the exploding cities of India today. Madras adds 1,00,000 people to its population each year. Each year vast new industrial installations spring up around the outskirts—stretching most of the way to Chingleput, Tiruvellur and Ponneri. Somewhat later, the houses appear. And then—much later still—the church comes trailing along looking for its wandering sheep. In the big new centres of population such as Tambaram and Avadi, we already have the old absurdity re-appearing—competing new churches within a few yards of each other.

There is only one proper way to tackle our task in the City, and that is joint action for mission. All three words are important: it must be missionary, it must be together, and it must be action.

1. The approach must be missionary. The job is not to start a church where we have a few potential subscribers: it is to see that there is a Christian witness and a Christian presence *already there* when the people move in. It also means that we are looking not only at the houses but at the factories. In concrete terms, this means that *before* the building starts, we must have a site ready, where we can plan a centre which will both be a place of worship and also a place of service and fellowship for the factory workers as well as for the new residents. It is not difficult

to find out beforehand where the factories are going to be built, and where the residential areas will be. We must find sites which will serve both.

2. The approach must be joint. The churches have to work together, pooling resources so that the sites can be secured in advance; planning the location of new centres in the light of the *total* needs of the City; and agreeing among themselves about the common use of the buildings.

3. And it must be action, not just talk. Here our problem is that action means disturbing existing patterns—and losing existing subscriptions for existing churches. But the Church's mission is not words only.

Several of the Churches in Madras have been working for some time on a plan of this kind. A trust is being formed (registered under the Companies' Act) which will buy and hold property on behalf of all the Churches, and which will help with grants and loans for the initial building. Three of the Churches have given final approval and a fourth is considering it. Meanwhile the concerned Churches have been going ahead on a provisional basis with the securing of necessary sites. At least a dozen new sites are needed in the next two or three years.

We are asking the architects to help us to design buildings which will express the missionary purpose of the Church. Most of our traditional Church buildings (firmly locked for all but a few hours each week) express the opposite intention: they suggest the total withdrawal of Christians from the life of the world. We have sent to six architects a statement of the nature and function of the Church—as a worshipping community, as a community serving the world, and as a family drawing men into the fellowship of one Father. We have asked them to begin designing buildings which would correspond to the new functions. They have agreed to do so, and to spend a day together—along with church leaders—discussing the designs which they have prepared.

I would like to hope that our successors fifty years from now, when they look at a map of Madras, will see something a little less absurd than what we see today.

We have so structured our social-human environment that conditions of dehumanizing stress and non-human crowding do not seem to constitute an obstacle to the pursuit of wealth, to production to economic development. On the contrary, it is in such centres of pollution, of disease, of intense environmental dissonance that we find much of our wealth being produced, and it is being produced by people working in physical conditions difficult to imagine....

Hasan Ozbekkan in *Towards a General Theory of Planning*, quoted in *Study Encounter*.

The Triumph of the Cross

S. JOHN, KUTS, *Trivandrum*

J. M. E. Ross has pointed out that the word 'Triumph' has come to us with little change from the Greek 'Thriambos' through the Latin, 'Triumphus'. But what different meanings it carries in Greek and Roman and Christian Circles! For the Greeks a 'Triumph' was a hymn of praise to the God who stirs men's imaginations and passions and inspires them to delight and even ecstasy through the gift of the natural world. For the Roman a 'Triumph' was a celebration in honour of a public hero who had won a notable victory in battle when streets were decorated, processions were formed, the spoils of victory were displayed and the hero himself was cheered as he rode in the place of honour at the end. The 'Triumph' of licentiousness, the triumph of 'Arms'—and now in Paul's daring application of the word 'The Triumph of the Cross!' All the triumphs were in public, all were the occasions of rejoicing and exultation. But whereas the Greek 'Triumph' was a thing of the moment, the Roman an occasional event, the Christian 'Triumph' was the crisis of all time, the decisive intervention of the living God upon the plane of history. And whereas the Greek and Roman 'Triumphs' were designed to inflame men's lower passions and to give honour to the power of this world, the Christian 'Triumph' was the deathblow to the demonic forces operating in human life and the outward sign that the devil no longer holds dominion over the destiny of mankind.

The Cross stands at the centre of the Christian religion. No other symbol adopted during the centuries of its historical existence can compare in importance with the Cross. It is the dominating theme in art and architecture, it is the determinative criterion in faith and conduct, it is the impelling motive in devotion and service. Other systems revolved around other symbols—the crescent, the sickle, the lotus flower, the spinning wheel, the sun's disc, the living flame. Why was such a shameful one for Christianity chosen? Does not man like life? Yet the Cross points to death. Does not man strive for victory? Yet the Cross tells of defeat. Does not man labour to establish harmony and concord? Yet the Cross produces disruption and discord. Does not man delight in all that is fair and beautiful? Yet the Cross suggests all that is crude and ugly.

How does the Cross triumph today? In the first place the prime doer in Christ's Cross was God. It reveals the kingship of God. In whom does this kingship lie? A suffering God is the answer. God is king because of his righteousness and mercy. Because he is merciful, he suffers on account of the sin of man. Dinsmore says, 'There was a Cross in the heart of God before one was planted on the green hill outside Jerusalem and, now the Cross of wood has been taken down, the one in the heart of God remains and it will continue to remain there as long as there is a sinful soul for whom to suffer.'

Reconciliation is another element of victory. As P. T. Forsyth says, 'But reconciliation is not an aesthetic or educational or impressionistic affair. It is not a revival. It is not a question touching a certain number of individuals and gathering them for salvation out of a lost mankind. It cannot be done by a magnetic temperament, a noble character or a lofty sage. It means changing whole races' relation to God. For good and all that could only be done from God's side and it was done in the cross. We have to be redeemed into that reconciliation and redeemed as a race. 'God was in Christ reconciling the world to

Himself not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors of Christ, God making his appeal through us,' 2 Cor. 5: 19-20. Have we experienced that reconciliation in Christ? If we are reconciled to God we have to forgive and love one another. Will there be room in our churches for dissension, discord, and disharmony if we have experienced that forgiveness won for us in the Cross?

The Cross is a signal trophy, a token of victory over the enemy. Rufinus, one of the Apostolic fathers says that Christ by His death brought three kingdoms at once in subjection under his sway: 'Things in heaven and things on earth and things under earth.' In Col. 2: 14, 15, St. Paul brings this aspect of triumph of the Cross very clearly. 'He disarmed the principalities and powers and made a public example of them, triumphing over them in him'.

The story of Jesus is not the story of a mere man. It is the story of God. The wonder of the cross is not that a good man died a heroic martyr's death. It is rather that God is like that! The One who existed from all eternity, who created the universe, who upholds it by the word of his power,—that One is wholly suffering love as seen in the Cross. Becoming man, living, suffering, dying, rising, ascending—that is God's answer to a world of broken relationships.

The Cross triumphs wonderfully revealing the purpose of history which God has for the world. In the Bible history has meaning. It is not an endless series of purposeless doings which just happens. It is not a treadmill where events move fast but actually stand still. History is not like a vehicle caught in the mud, with motor roaring and wheel spinning but making no progress. It is the stage on which God is enacting a great drama which has both a climax and denouement. The climax of a play is its highest movement. The climax is often followed by a denouement. The Cross and resurrection and ascension of Jesus form the climax of history. In them the plot of history reached its goal. The final coming of Jesus will be the denouement, the point at which it would be made plain that history reached its final meaning in him. We live now in the period of history between the climax and the denouement. Why the denouement is so long delayed is known only to God. He is the author of the play and the time of the end is His secret. But in the meantime, the Church is a part of the denouement. The end of history was achieved in Jesus. The purpose of the Church, then, is to declare in the period between the cross and the final coming of Jesus that the drama of history has reached its climax. The Church exists now to bear witness that the Cross, death and resurrection of Jesus form the climax of history and prepares both itself and the world for denouement.

The Cross cannot be explained in a book or taught in a class room. Even Jesus Christ, the great Teacher, could not teach the meaning of the Cross. He had to take it up. Some one asked Paulova what he meant by a certain dance which she had performed and the great dancer replied, 'Do you think I would have danced it if I could have said it?' Similarly if we were to ask Jesus what was the meaning of His death on the Cross, He would answer, 'Do you think that I would have died that death if I could have said it?' The Cross cannot be explained in so many words. It has to be taken up, lived with and died upon. 'If any man will come after me, let him deny himself and take up his Cross and follow me.'

Karl Barth—A Prophet of Our Time

BIORN FJARSTEDT, *Theological Seminary, Madurai*

In a way, it seems to be a bit late to introduce a man who has already died. Karl Barth was born in 1886 and his influence was perhaps strongest during the crisis periods in Europe, the First and Second World Wars. He was, however, no doubt one of the greatest theologians of our time, a prophet who led the way into new realms so as to enable theology to have a say in the contemporary situation. He has had a tremendous influence on a whole generation of theologians in Europe and the U.S. Even if his name is not very well known in India, he has most likely had an influence on theology in India in spite of this. His special approach to theology and his main thoughts have found their way into many theological books other than his own and so had a bearing on theological developments far outside his own immediate setting. His flowing pen has produced so many books and articles that it would be impossible to give a full bibliography even if one limited oneself to the ones that have been translated into English.

The best thing is of course to study his own writings which will give a better view of his ideas than any article by somebody else. There are a few very good introductions to the theology of Karl Barth available in India, e.g. G. Casalis, *Portrait of Karl Barth*, and the section on Barth in W. Nichols' *Systematic and Philosophical Theology*. (The Pelican Guide to Modern Theology, Vol. 3, 1969.)

1. The Prophet

If we avoid the too limited interpretation of the word 'prophet', i.e. somebody who speaks about the future, but use the word in a broader sense as it is done in the New Testament times, i.e. for somebody who has the gift to interpret the signs of his own time and who can, therefore, speak clearly to men of his own time and give a message from the Lord that is understood and acted upon, Barth was surely a prophet.

There is a sort of dramatic entrance on to the stage when Barth enters the theological scene. A word often used about Barth's coming into the discussion is 'bombshell'. The first bombshell was his commentary on the Epistle to the Romans. Barth worked at the time as a pastor in a Swiss parish and out of this quietness came, like a bombshell, an explosion that shook the world. It shocked the biblical scholars. The theologians of that time were used to a certain pattern of thinking and nobody questioned the established theology until this dogmatic, rhetoric book was thrown into the debate.

Another such dramatic jump on to the stage was his opening lecture at the first Assembly of the World Council of Churches at Amsterdam in 1948. Between three and four thousand persons were present representing one hundred and fifty-one churches from forty-two countries. The theme given to him was 'Man's Disorder and God's Design'. And his opening words were: 'May I begin by asking you to consider the question whether we must not view and handle this theme, as a whole and in all its aspects, in reverse order?' Typical Barth. Man wants to start from the wrong end. Typical Barth is also the next sentence: 'It is written, we should first seek God's kingdom and His righteousness, so that all we need in relation to the World's disorder may be added unto us.'

This world is in disorder, it is in need of God's design. From below, from the world, from human life there is no view, no way that leads out. The true pattern, the order

comes from above. It comes through and only through the revelation in Jesus Christ.

Barth was involved in the crisis of Europe leading up to the II World War and the problems that came after the war. His acting in this situation was that of a prophet. Before the war, when most intellectuals in Germany seemed to take the activities of the Nazis fairly easy, Barth protested and wrote articles and booklets to warn his contemporaries. After the war, when everybody saw the madness of the Nazi ideology and when everybody accused the Germans for what had happened during Hitler's regime, Barth immediately wrote two pamphlets defending the right of the Germans to be given political freedom. He asked for the right of the Germans to start a new, to look forward and not backwards to the tragic past.

After the II World War, the Communist countries came into focus and one would think that Barth would be one of the most decided enemies of communist regimes, thinking of his fight against the dictatorship of Hitler in favour of freedom. Barth visited Hungary soon after the war and was very well aware of what was going on. This time, however, the prophet chose another way of action. He did not jump on to the stage to protest. He was critical in private letters and in the booklet, "Letter to a Pastor in the German Democratic Republic". But his main line of action was silence this time.

The Church, in the west, as Barth saw it, was in danger of blindly and uncritically identifying herself with the ideology and materialism of the western culture. But as for communism, the church has not lined up with the ideology. The truth of the Gospel was therefore not in danger as it was during the Nazi regime.

In 1959, again, Barth sent out a message in support to the European Congress for Outlawing of Atomic Weapons. Once more Barth felt that the established church was on the wrong side and somebody had to protest in the name of the Gospel. With prophetic power Barth entered the stage.

2. The Man

Who was this man? We have seen him in the lime-light, the prophet in action. But a prophet is a tool that God uses because of its fitness for the task. The tool has to be prepared and trimmed.

Barth was a Swiss by birth, born in Basel 1886, but spent most of his years in Germany as a professor at various universities. His father was a professor of New Testament. So he was born within the theological realm, so to speak. As a good continental theological student he studied at many universities in Switzerland and Germany and he met most of the great theological teachers of his time.

The Liberal School of Theology, which was dominant at the time, laid an emphasis on the centrality of Christ. During his years as a minister of the Swiss Reformed Church Barth followed the Liberal tradition noticeable in his earlier writings. At the same time he came into contact with other traditions and ideas. He learnt to know a famous preacher and pastor, Blomhardt, who in many ways followed lines of thoughts other than those prevailing in contemporary liberal thinking. He revitalised the pietistic tradition by putting a new emphasis on the idea of the Kingdom of God. In the liberal thinking the Kingdom of God was to have its fulfilment in this world. One spoke of the human brother-

hood and stressed the human ethical endeavour in the obedience of the teaching of Jesus Christ.

Barth had to minister among many industrial workers and saw the necessity for being involved with their daily problems. The church cannot be for the middle class people only as was very much the case then. Barth, therefore, joined the Social Democratic Party in order to carry out his ministry better. Many had classified Barth as a typical reactionary in theology and have therefore had difficulties in understanding his political socialism. Barth often had to take sides with the workers in industrial disputes.

The Sunday morning main service sermon is very important in the traditional Reformed Church and Barth took his duty to preach seriously. In this situation, however, Barth felt that the liberal emphasis, in spite of all its learning, was not sufficient. It was not enough to analyse man's religion and try to find out the best in man's response to religion and give this as an example to be followed. Barth moved from the liberal lines and started thinking of preaching along the traditional Lutheran lines. The preaching of the Word of God is the word of God. Barth studied the Bible daily and looked for its central message. What is God's word to man. Barth studied thinkers like Kirkegaard, Dostojevsky, Overbeck—all men going against their time. Kirkegaard was one of the first s.c. existentialists.

It became clear to Barth that the Bible is not a book about man's religion in ancient times and that it does not deal

with religious morality and God's secret divinity as the liberals had taught. The theme of the Bible is the deity of God, more exactly God's deity, God's independence and particular character, not only in relation to the natural but also in relation to the spiritual cosmos—God's absolutely unique existence, might and initiative, above all in his relation to man.

During these years Barth found that the liberal German theology was no challenge to the war policy of the influential leaders. Theologians had nothing to say from God. They knew much about human religion and could point out its highest forms, but they had no message from God himself to challenge mankind. There was no prophesy to throw out in a critical situation. If preaching meant anything at all it ought to be proclaimed in the midst of the explosion of bombs and the cries of the dying, not a colourless and insipid message for the benefit of the Swiss bourgeois. Not timeless and unrelated to the basic questions that were raised by the outburst of the war. The world was burning and somebody must say something, cry out the madness of man, stir up man to see his responsibility. Now neither theology nor religious morality of man at its best had anything to give. The bible came into focus. Barth wrote many booklets and the theme was clear: Seek first the Kingdom of heaven. From now on Barth had found his platform. The revelation of God himself in Jesus Christ, that and nothing else is the starting point.

(To be Concluded)

Christ's Faithful Apostle

SAROJINI PACKIAMUTHU,* Madras

We remembered the centenary of C. F. Andrews in February 1971. He was given the title Deenabandhu—meaning Friend of the Poor—by the Indian workers in Fiji when he was fighting there to remove the system of Indenture-Labour under which the labourers suffered unimaginable miseries. His heart went out in sympathy for the poor, all those who were weak and helpless and all the victims of exploitation or social injustice or economic change. Whenever he came across suffering, he invariably tried to take direct steps to relieve it, because to him love of Christ meant love of humanity.

In 1904 Andrews came to St. Stephen's College, Delhi, as a missionary and a lecturer in English. When he arrived in India he had all the prejudices which most westerners had at that time regarding India. But within an astonishingly short period he learnt enough to respect the living cultural and religious traditions of the east and to see his own faith in perspective. As he became increasingly aware of the presence and power of Christ in his own life and others', he also became scrupulously careful and honest about 'conversions'. The inside knowledge of India was possible to him because he was brave enough to make use of the opportunity of living with an Indian friend and colleague, Susil Rudra. He spent the summer holidays on the hills with Susil Rudra's family and Samuel Stokes, an American, who ran a leper asylum at Sabathu. At one time, together they nursed cholera patients. He also met Sadhu Sunder Singh in the mountains. It was during these days that Andrews realised his own vocation to lead the ascetic life and to devote himself entirely to the service of the poor.

The racial attitudes of his own fellow-countrymen in India was shocking to him. In 'India and Britain' he speaks of

the insensitive attitudes of the 'Simla Sahebs' who were doing irreparable damage to the relationship between the two peoples. His denunciation of racialism was so outspoken that from 1907 onwards the police started shadowing him. He took no notice of it and he made friends with national leaders—Gokhale, Tagore, Gandhi and many others.

He regarded the poet as his Guru. As with Sadhu Sunder Singh, in Tagore also he found a depth of stillness and quiet calm. Andrews was influenced by Tagore a good deal. But it was Tagore's Ashram "Shantiniketan" that drew Andrews to the heart of the East. He felt he entered a new world.

Andrews met Gandhi in 1913 in South Africa for the first time. He greeted him by touching his feet and it shocked the South African Europeans who witnessed it. In sharing the life of Gandhi in Phoenix Ashram, and observing his fight on behalf of the Indian Community in South Africa, he came face to face with Gandhi's twin ideals of Ahimsa and Satyagraha. In *What I Owe to Christ* he says that he felt instinctively that there had come into the world 'a new religious truth'. Gandhi, he felt, was putting into practice what Christ had taught in his Sermon on the Mount. In 1914, as a result of his experience in South Africa and his reflections on the world war which had broken out by then, he gave up his ministry in the organised church. He resumed it, however, in 1936 a few years before his death.

To Andrews the question of Indian freedom was a moral issue. He observed the demoralizing results of subjection as well as rule. He said, 'Independence, complete and perfect independence for India, is a religious principle with me because I am a Christian.' He plunged into the struggle

* Mrs. Packiamuthu is now involved in making and researching in literature after having taught it for several years in colleges.—Ed.

heart and soul and during the Amritsar Massacre in 1919 he was arrested.

The contribution of Andrews to the national struggle was mostly as a mediator. He mediated between the East and the West, between Indian national leaders and the British Government and between Gandhi and Tagore. He interpreted one to the other. He travelled the length and breadth of the world for his task. In the West he tried to convert public opinion in favour of India by his books, articles and talks. In India he stressed the importance of social reforms and integration. He strongly felt political freedom must be accompanied by the abolition of caste distinctions and untouchability.

He differed from Gandhi over the questions of burning foreign cloth (1921), the boycott of the Prince of Wales' visit and his use of fast as a means to a political and social ends.

Andrews always acted when he met with human need or human injustice, especially when the victims belonged to the depressed classes. It was this trait that led him to make tedious journeys to Fiji in order to put an end to the cruel system of Indenture. He was distressed by the unholy connection between capitalism and imperialism that was being formed rapidly after the First World War. The economic balance between the East and West was upset affecting labourers in India disadvantageously. As a result Andrews was drawn to the work of organising Trade Unions. In 1925 the All India Trade Union Congress elected him as President.

Chaturvedi and Marjorie Sykes in their joint work 'Charles Freer Andrews' give several instances when he brought joy and relief to hurt individuals. Here is one in their words:

When he was touring in Punjab soon after Amritsar Massacre when the province was torn by the violence both of the government and extreme nationalists he came across a lumbardar who had served in the war with distinction. He had been arrested and flogged publicly on suspicion of having cut the telegraph wires. In actual fact the ex-soldier was innocent and the insult had left him bitter and on the verge of insanity. Andrews went to him: 'Go away,' said the lumbardar bluntly, 'I've nothing to say. I've had enough of Englishmen'.

With tears in his eyes Andrews persisted. Very gently he embraced the old soldier and begged him to say what had been done to him. Bewildered but softened the lumbardar stripped off his shirt. For a while Andrews could not trust himself to speak. Then he said, 'Guru Nanak, in the Granth Sahib, enjoins on us forgiveness. I want you to forgive me. The sin is mine because it is

my countrymen's.' He bowed down and touched the other's feet. 'No, No,' cried the soldier, springing back, 'You must not do that.' Then he burst into tears, great sobs of relief that went on for sometime.

'Saheb,' he said, when he could speak, 'this is the first drop of comfort I have tasted for six months. Now I do not want anything else. I am happy again'.

'Is it all over?' asked Andrews.

'Everything is over. I am happy again'—and indeed he looked a different man.

Andrews was always receiving calls from needy situations. He let himself become deeply involved in strikes, flood relief work, work in the refugee camps and restriction of opium traffic. He took part in the Satyagraha for temple entry at Vykam in 1925. He helped Gandhi in editing *Young India* when the latter was convalescing.

He wrote his books during off moments, or on board ship. 'Thoughts from Tagore', 'Mahatma Gandhi's Ideas', 'Mahatma Gandhi—His own story', 'India and the Simon Report', 'Mahatma Gandhi at work', 'What I owe to Christ', 'Christ in the Silence', and 'India and Britain—a Moral Challenge' were all written between 1923 and 1935. *Sandya Meditations* was written while he was at Thirupattur Ashram.

In 1935 his old college at Cambridge gave him an honorary fellowship. In India a non-Christian had called him Christ's Faithful Apostle and along with the other name 'Deenabandhu' it also stuck. His grave in Calcutta bears the words 'known to India as Christ's Faithful Apostle and Deenabandhu'. It would be a mistake to think he was an uprooted Englishman. He did not romantically adopt India as his mother country rejecting his own culture. When he died in 1940 Gandhi said of him, 'In my opinion Charlie Andrews was one of the greatest and best of Englishmen.'

And because he was a great son of England he became also a son of India.' Tagore said, 'He came to live with us in our joys and sorrows, our triumphs and misfortunes, identifying himself with a defeated and humiliated people.' 'It was wonderful,' Nehru wrote, 'C. F. Andrews, a foreigner and one that belonged to the dominant race in India, should echo that cry of our inmost being.'

Andrews' was a self-sacrificial life though he never called it so. He said he enjoyed what he was doing and so there could be no self-sacrifice in it. He felt the presence of Christ every moment of his life. This he achieved by constant prayer and meditation. He once said, 'I could no more leave Christ out of things than I could stop breathing.'

Opening of a Tubectomy Ward in Campbell Hospital, Jammalamadugu

This hospital has had a growing tubectomy programme since 1954, well before the need for drastic population control became a national concern. The first tubectomies were performed for medical reasons, but then members of the staff with large families began to accept tubectomy, and slowly others followed suit for socio-economic reasons. The introduction of free service in 1966 (under the C.M.A.I. Family Planning Projects) and more recently in 1969 the giving of the Government compensation of Rs. 15, have made no significant change in the steady upward trend and, as there has been no organised promotion outside the hospital, this has confirmed our impression that it is the placing of

the programme within the context of family health, and especially child care, coupled with the good reputation of the hospital for overall medical care, which engenders public confidence. A survey made in the villages last year confirmed this as we discovered that 75% of the patients coming for tubectomy come from more than 10 miles away, and that nearly 90% came here because the hospital has a good name and because friends or relatives had the operation and were satisfied. The propagation by 'satisfied customers' certainly seems to work.

As in 1970 we reached a total of 1,247 tubectomies performed, and up to then this hospital had carried out more

of these operations than any other Christian Institution in India, and we were awarded the shield by the Government of Andhra Pradesh for 1969-70 (You may see this inside the ward). We have not had the same success with other methods of Family Planning, for the village women of this area tubectomy certainly seems to be the method of choice for family limitations. The majority of the women now come for operation round about the third day of the delivery, after having delivered at home, and we see a very large number of complications—puerperal sepsis, retained pieces of placenta, anaemia following severe haemorrhage at the time of delivery—all of which give us the opportunity, before she goes home. It also gives us the opportunity to give B.C.G. Vaccination to the babies and so protect them against smallpox, immunisation against tetanus, diphtheria, whooping cough and poliomyelitis, the advisability of checking the baby's weight and growth regularly, and to encourage the mothers to give this last child the fullest possible medical care and so safeguard its future and, as in most cases, the other children will accompany the mother to hospital, watch the chance of the advising on this health

talk. The incidence of neonatal tetanus amongst these babies whose mothers have come for sterilisation has made us give routine immunisation to every woman who comes to us for antenatal care. Thus, this tubectomy programme has given us new opportunities for offering better care and protection for mothers and babies, and ever widening opportunities for health teaching—it is our earnest hope that the women who have undergone tubectomy here will not only go back to their villages recommending that their friends and relatives also undergo the operation, but that they will also spread what they have learned about preventing disease, and feeding their families wisely, and the ways in which they can obtain help and advice from this hospital, so that very slowly but steadily we may play our part in the building up of a healthy educated India.

We are very grateful to the Government for the gift of this new ward where the mothers and babies may be very comfortably cared for, and grateful to the Hon'ble Minister for Health for having spared his valuable time to visit us and declare the ward open.

General Committee of the Student Christian Movement

The General Committee of the Student Christian Movement of India met at the Methodist Boys' High School, Hyderabad, from the 29th of December 1970 to the 2nd of January 1971.

In an attempt to find guidelines for the Movement in the fast changing context today, the Committee began with an evaluation of the theological, university and political situations in the country. There was excellent leadership for this and papers were presented by Dr. J. R. Chandran, Rev. Somen Das, Dr. C. T. Kurien, Dr. T. K. Oommen, Mr. E. V. Mathew and Dr. M. Abel. Reports from the Commissions on the theological, political and university situations which were studied in some depth, gave a general assessment of the situation, highlighted new and emerging trends in the situation and pointed out the implications of all these for the Movement and set guidelines for it.

The report on the university situation stated: 'In the last few years a great change has taken place in our understanding of the university. Because of the urgent need of a revolution (especially social) in India concerns have been expressed that the university serves as an instrument of this change and not merely perform the traditional functions of providing knowledge or merely act as a centre of learning. ... In this overall struggle to relate the university creatively to the forces of social change, the task of the SCM can be only to make meaningful contribution towards this process of change in 'making human life human'. The report calls for continuous study of new and emerging trends in the situation.

It was in the light of the discussions of the context and with an awareness of emerging trends in the areas of concern of the SCM that the Committee attempted a revision of the Aims and Basis of the Movement. Difficulties regarding the present statement were pointed out by participants in the discussion. It was agreed that no one could say that this was an inadequate statement when it was first introduced. But the situations have changed in the university, society and the Church and our understanding of the Christian faith and the meaning of the Gospel has deepened, compelling us to have a fresh look at the mandate for our Movement.

The draft for the new statement for Aims and Basis was
APRIL 1971]

presented to the Committee by a small drafting group consisting of three students and some senior friends. It was explained that this draft, with a few minor changes, will be circulated by the Executive Committee for discussion at all levels of the Movement before it was finalized. A suggestion was made that the final statement should be incorporated into the Constitution at a special meeting of the General Committee to be held along with the next Triennial Conference, to be held in December 1972. The statement defines the SCM as a community of scholars which is committed to exploring and expressing the meaning of the saving activity of God in Christ for their lives and the total life and concerns of the community at large. It goes on to state its concern for the total life of the University and in the ongoing struggle for the fuller humanity, and attempts to define its relation to the community of faith. The General Committee discussed in detail various aspects of the work of the SCM, honestly reappraising its policies and programmes and setting guidelines for the future. All the reports reflect a genuine concern to grapple with the challenges before the Movement and to make the Movement really meaningful and relevant as a form of Christian ministry in the university today.

The whole proceedings were undergirded by the stimulating Bible studies by Rev. Christopher Doraisingh of the United Theological College. One of the highlights of the Committee was the workshop. It grew out of the Concerns of the Committee and thus become a very relevant and integral part of the total work of the Committee. Fr. Gerwin van Leeuwen was the Chaplain.

New Officers

- Chairman** : DR. S. L. PARMAR, Allahabad University, Allahabad, U. P.
- Vice-Chairmen** : The Rev. DR. SAMUEL AMIRTHAM, Principal, Tamil Nadu Theological Seminary, Madurai.
MR. PETER ADAMS, (Student, Orissa)
- Hon. Treasurer** : MR. C. T. ABRAHAM, State Bank of Mysore, Bangalore.
- Gen. Secretary** : MR. K. NINAN KOSHY.

Pastoral Care*

K. M. JOHN, C.S.I. Cathedral, Kottayam

Daniel Day Williams tells us in his book, *The Minister and the Care of the Souls*, about the goal of pastoral care in the following words: 'To bring salvation to the human spirit is the goal of all Christian ministry and pastoral care'.

The key to pastoral care lies in the Christological centre of our faith, for we understand Christ as bringing the disclosure of our full humanity in its destiny under God. Every human relationship embodies a mystery, and our Christian ministry participates in the deepest mystery of all, the life of the soul before God. We need both the light of faith and the light of empirical understanding if we are to serve God as ministers of His Church.

Salvation is the fulfilment for man in a new relationship to God and to his neighbour, in which the threats of death, of meaninglessness, of unrelieved guilt, are overcome. It is really the healing of the soul from sin and setting aright the estranged relationship of God and man. Man is intended for fullness of life. But the actual state of man is one of estrangement from God, which means a distortion of his essential being.

Love is the basis of all care of souls since love is the centre of Christ's disclosure of our humanity. It conforms itself to the need to be met in the life of our neighbour. This means we encounter our neighbour as God has encountered us in the human situation, in the midst of pain and sin. In the involvement of love, we seek to share life, and not immunity to its pain. Identification with the needs of the neighbour is possible only through a willingness to become vulnerable. Jesus was a man of sorrows and acquainted with grief.

The personal relationship between the minister and his people is the most important factor in the communication of the Gospel. The man who comes to the minister has to be looked upon as Christ Himself in a sense, because He is present in that person's situation and He is deeply concerned

about him. Christ says, 'Inasmuch as ye have done it to these—ye have done it unto me'; Martin Luther's words, 'We have to become Christ to one another', is really full of meaning. We do not take the place of Christ, but we enter into a relationship where He is present.

Pastoral care is service to persons in the spirit of Christ. A Pastor's authority to speak and act as a representative of the Gospel of God's forgiveness and His healing power is given only through the actual exercise of the pastoral office. God gives authority when we are open to His leading. Throughout the history of the church, personal relationship has been one of the ways in which the power of God became manifest.

Modern psychology has made us see personal relationships in a new light. Every person has a way in which he sees himself in relation to others. That is a 'self-image'. In the therapy . . . of counselling, we are able to get our self-image out before us, so that we can see it for what it is. If a counsellee feels that his counsellor is a person whom he need not be afraid of, who will hear him patiently and will accept him as he is, then he will open his heart. It will help to see his 'self-image'. Such a relationship has the power to release the self-image. The patient can discharge both his love and hostility upon the counsellor. The pastor represents that world with which his patient must come to terms.

But we shall not forget that when a broken self finds healing and strength, the healing power is God. Christ will be acting as a third person between the counsellor and the counsellee. It is neither to the Church nor to the pastor in the first instance that the care of souls belongs. It is God in His supreme act of love in Jesus Christ who heals the human spirit. The pastoral task is to respond to the wonder of God's care for the soul and to share with others one's knowledge of God's healing power.

* This article was written on the theme for last month, but had to be held over for want of space—Ed.

Letter to the Editor

CHRISTIANITY AND ASIAN CULTURES

Sir,

Asian cultures spread their beneficent influences on man and their gusty winds of change blow freely and fiercely on Christian communities as well. There is an abiding relationship between Christianity and other Asiatic Religious persuasions. In fact, even at the dawn of Christianity, the Three Wise Men of the East brought to Baby Jesus at Bethlehem not only gold, frankincense and myrrh but the very soul of Asia. Every cultural trend acts as a catalyst for the Faith that one holds and practises. Therefore the church in Asia has to become an active presence within and become sufficiently indigenous to diverse kinds of religious experiences along with adaptation and accommodation in her rites and ceremonies. The tongue, the

genius, the style and character of every non-Christian Faith do not in the least cause any disturbance to a practising Christian. These attributes of one's Faith have for many centuries fostered the primacy of spiritual and moral values in Asia, and therefore the Church in Asia should also champion these positive values. The result expected is that Asian Christianity will soon overflow in beauty and wisdom freely over the soul of Asia. And the attention of every Christian should be turned to the profound changes that occur and are bound to take place in the realm of the spirit. This is unmistakable. It is the duty of the church in Asia to play a vital role in this process of cross-fertilization of cultures, because the church is the unrivalled transcultural world-wide community.

Madras.

IGNATIUS ABSALOM.

TIRUCHI-TANJORE

Diocesan Council

150 delegates including 50 clergymen representing about 52,000 Christians of the C.S.I. attended the Twelfth Diocesan Council at the Gardiner Hall of the Bishop Heber High School, Puthur, Tiruchirapalli. The Council had its sessions for four days from 12th to 15th January 1971. The Rt. Rev. Solomon Doraisamy, the Bishop, presided over the Council. 'The Servants of the Servant Lord', was the theme of the session.

There was Holy Communion Service at the All Saints' Church, Puthur, Tiruchirapalli, every day at 7 a.m.

Dr. R. Paulraj B.A., B.D.S.T.M. TH. D, the newly appointed Director of Youth work in the Diocese, read three papers on the same theme.

1. The Servants and the Servant Lord.

(a) The Church is to be the servant of the society as Jesus was.

(b) The Church should be for the World and the world should provide the agenda.

(c) The secular and the sacred should be inseparable as iron and heat in a piece of red-hot-iron.

2. The Servant Church and the Social changes around.

(a) Social changes are due to urbanization, industrialisation and mass communication.

(b) The Servant Church is faced with new opportunities to serve the Society.

(c) As the early Church made use of the facilities of the Roman empire so should the Church to-day make use of the facilities provided by the Scientific and technological advancement to serve the world Community.

(d) The Church should get involved in the socio-economical and political life of the country and should contribute much to the attainment of a socialistic pattern of society.

3. The Structure of the Servant Church.

(a) The present structure of the Church which is pastorate-centred and building-centred in a resident congregation should hereafter be centred around the new needs, new opportunities and new challenges i.e. in Literature, Christian Arts and Communications, Agricultural developments.

(b) As a nurse serves in the Hospital wherever the need arises so should the Church serve the world in its needs.

APRIL 1971]



Later on during the course of the Council the members, being divided into six groups, discussed as to how far it would be practicable to put into practice of the various suggestions made by the Rev. Dr. Paulraj in his three talks.

The Bishop, the Rt. Rev. Solomon Dosraisamy, in his presidential address emphasised the following :—

1. Church Unity and ecumenism.
2. Scheme for self-support.
3. Greater interest in evangelistic work particularly by the lay people.
4. Development projects including strengthening of boarding homes.
5. Need to study the social and economic life of the poor and under-privileged Christians in the rural areas.
6. The appointment of a Liaison Officer for finding employment opportunities and giving guidance to our young people.
7. The need for special schools for the handicapped Children.

The Rt. Rev. C. G. Diehl, Bishop of Tranquebar, and the Rev. Father Roman Zacarias of the Syrian Jacobites Church in Tiruchirapalli were given a warm welcome at the opening of the Council as fraternal delegates.

Greetings from the Methodist Missionary Society, London, and from the United Society for the Propagation of the Gospel (U.S.P.G.) were received and read.

The election of the Officer-bearers of the Diocese was held at the session. The following were elected.

Clerical Secretary:

The Rev. V. Gnanamuthu.

Lay Secretary:

The Mr. S. R. Pandian.

Chairmen of the four District Church Councils:

The Rev. V. Gnanamuthu.

The Rev. P. D. Peter.

The Rev. G. Gnanavasagam.

The Rev. Samuel J. Cross.

The following are some of the important resolutions passed by the Council.

1. The Church should take the lead in organising parents' associations in important towns to discuss the students' unrest on the issue of medium of instruction.

2. The Church should educate her members to study the election manifestos of the various political parties and understand their policies and programmes with a view to helping towards Christian responsibility in the exercise of their franchise.

3. With a view to solving the unemployment problem among the educated youth it was resolved to appoint a Liaison Officer to give vocational Counselling.

4. To appoint a qualified social worker to work among the under-privileged people of the Diocese.

5. Resolved to implement the scheme of self-support and to form advisory implementation committees at pastorate levels.

6. To continue the system of appointing lay-men as correspondents of Elementary Schools.

The Council ended with a note of thankfulness to God for His wonderful guidance during the past two years and a dedication for Service to the World around, following the foot-steps of the master who came to minister and not to be ministered unto.

ISAAC ALBERT,

G. GNANAVASAGAM,
Reporters.

THE ANDHRA DIOCESES

Christian Theological College Moving to Hyderabad

The Cornerstone for the College building, the first in a complex of buildings to be built in Hyderabad by the Andhra Christian Theological College, was laid by the Most Rev. P. Solomon, Moderator of the Church of South India and Bishop in Dornakal, at 4:30 P. M. on Friday, 19th February, 1971. Present for the occasion were the members of the Board of Governors and Faculty of the College and distinguished guests from the twin cities and from the Churches represented in the College.

The site for the new buildings is between the two cities of Hyderabad

(Continued on p. 15)



First Draft of Union Plan is Endorsed in Canada

Toronto, Canada—Plans for union among the Anglican, United and Christian (Disciples) Churches of Canada received considerable impetus when representatives of the participating denominations gave general approval to the first draft of a Plan for Union.

Delegates of the General Commission on Church union, meeting for the eighth time since the basic principles of the union were agreed to in 1965, discussed reports of the doctrinal, liturgical and constitutional commissions, as well as the 7,500-word union draft.

The Union plan is still in a tentative stage, however, and open to revisions by the General Commission on Church union in further discussions before it goes to the respective churches for their comment and study.

EPS.

Episcopal Church Halves Staff

Greenwich, Connecticut—The headquarters staff of the Episcopal Church (USA) will be cut in half from the present 204 persons to 103 within the next six months because of a sharp reduction in giving by churchgoers. The Executive Council made the decision after learning that contributions might be \$2 million less than the \$12.7 million budget approved earlier this year.

EPS.

Second U.S. Church Protests Gulf Oil's Angola Involvement

Philadelphia, Pennsylvania—The national boards and agencies of the United Presbyterian Church (USA) have been asked to obtain or retain stock in the Gulf Oil Corporation in order to attend the stockholders, meeting next April and express concern over Gulf's involvement in the Portuguese colony of Angola.

Earlier this month the Council for Christian Social Action (CCSA) of the United Church of Christ called on that Church's two million members to return their Gulf credit cards. It said the company's operation of an oil concession in Angola 'provides economic, moral and political support for the Portuguese in their wars against the independence movements of Angola, Mozambique and Guinea-Bissau'.

14

This action came as trustees of the denomination's Ohio Conference were voting on whether they would reject, ignore or respond favourably to a demand by Gulf President B.R. Dorsey to withdraw their boycott. The conference has been threatened with a lawsuit.

EPS.

Priests contest in Civic Elections

An intensive campaign was launched in Bangalore for the Corporation elections held on December 20. A novel feature of the elections is that, of the 374 candidates, two priests of the archdiocese of Bangalore contested in two of the 63 constituencies.

Father Jerome Lobo, parish priest of S.S. Peter and Paul Church, stood as an independent candidate, while Father Ignatius Pinto, Principal of St. Aloysius Boys' High school, contested on the Congress (O) Party ticket.

N.C.C. Review.

India's Foreign Debt

India's foreign debt amounted to Rs. 4,097.65 crores as on October 1, 1970. The loans, repayable directly in foreign currency were to the tune of Rs. 3,613.78 crores and through export of goods Rs. 485.00 crores. Interest paid by the Government during 1969-70 on these loans amounted to Rs. 110.80 crores.

N.C.C. Review.

Job-seekers in India

There are 3,966,165 job-seekers in the live registers of the Employment Exchanges in India as on October 31, 1970. The largest number of job-seekers, 550,259, was in West Bengal. Registrations in some of the other states run as follows: U.P. 421,916, Tamil Nadu 410,852, Maharashtra, Bihar and Kerala with 3,22,297 and 2.80 lakh persons. Delhi has 131,343 persons on the unemployed list, Andhra Pradesh 272,914, Mysore 237,241 and M.P. 235,480.

N.C.C. Review.

Three Excellent Manuals

Three excellent manuals have been put out by AFPRO member agency CRS/USCC. A Manual for Food for

Work programmes which have been an important part of AFPRO related food production project planning over the past few years; one for Mother and

Child Care Programmes which stresses the importance of nutrition education; and one on the general CRS/USCC programmes related to PL 204 funds. Interested persons could apply direct to CRS (H-88 South Extension Part I, New Delhi-49) for copies.

N.C.C. Review.

Ceylon Methodists agree to Union Scheme

The Methodist Church of Ceylon passed by a vote of 82 per cent the scheme of union for the proposed Church of Lanka at the recent ministerial session of the Ceylon Methodist Conference. A further confirmatory vote will be taken in August. Other churches which have already agreed to the scheme are the Anglicans, Baptists, Presbyterians and the Jaffna Diocese of the Church of South India.

N.C.C. Review.

Spiritual Life Highlighted in new world Council Structure

Addis Ababa, Ethiopia—A survey of the roots of the spiritual crisis in the life of many Christians today will be undertaken by the World Council of Churches as part of the increasing emphasis placed on worship and spiritual life by the Central Committee meeting here January 10-21.

At the same time all programme units of the Council were asked to assist the member churches with programmes and activities to 'deepen the spiritual life of Christians'.

—EPS.

Vatican Official says Membership Must Involve Whole Church

Addis Ababa, Ethiopia—Fr. Jerome Mamer, OP, Secretary of the Vatican Secretariat for promoting Christian Unity, told the World Council of Churches' Central Committee meeting here that the reason why Roman Catholic membership in the World Council was taking so long was because 'of the importance it has for us'.

'We want any eventual membership to involve the whole church, not just the experts,' he said. 'All parts of the Church must be made more sensitive to

[APRIL 1971]

the implications and that is why I emphasize ecumenism on the local level,' he said.

Recalling that Pope Paul on his visit to the WCC's Geneva Headquarters in June 1969, had said the question of membership was not ripe for a 'positive decision', Fr. Hamer said there were a number of questions still to be studied. Among them were the place of the search for the visible unity of the Church in the World Council's order of priorities and whether membership would meet a felt pastoral need of the dioceses and parishes of the Roman Catholic Church.

—EPS.

Humanum Studies to Focus on Particular Problems

Addis Ababa, Ethiopia—Moral issues in health care, the human implications of genetical research and human concerns in population policy are among the points of concentration suggested for the World Council of Churches' study on the Humanum.

—EPS.

Guidelines for Dialogue with other faiths Given by Central Committee

Responding to a staff request for guidance, the Central Committee issued what it termed 'an interim policy statement and guidelines'.

At the present stage priority may be given to bilateral dialogues of a specific nature, the Central Committee agreed. There should also be positive response to initiatives for dialogue from men of other faiths and ideologies, it was said.

In the guidelines for World Council participation in world religious meetings, the Committee gave preference to those called to grapple with major human problems such as justice, development and peace on regional or world-wide level. Also favoured were gatherings which represent 'the broad streams of the life and thought of major faiths.'

It specifically prohibited involvement in the organizational structure of world inter-religious organizations.

EPS.

Study on non-Violent Methods for Social Change Approved

Addis Ababa, Ethiopia—The 239 Protestant, Anglican and Orthodox member churches of the World Council of Churches have been asked by the central Committee meeting here to find funds to support a two-year programme of research into non-violent methods of achieving social change.

A number of theological and ethical issues will be examined as part of the study:

—the meaning of power in the light

of human experience and Christian conviction about love and justice:

- the dimensions of violence;
- the state's use of 'Violence' as a preservation against anarchy;
- the relationship between conflict and reconciliation;
- the search for more adequate models of the humane society; and
- the identification of the churches with or against any of the parties involved in social conflict.

Part of the study will be devoted to trying to iron out the 'semantic confusions' around words like 'violence', 'non-violence', 'revolution' and 'liberation'.

The staff of the WCC have also been requested to study ways and means of preventing the use of violence 'by those sustaining the status quo when confronted by non-violent actions and demonstrations'.

The study will be the responsibility of the world Council's Department on Church and Society.

EPS.

Make theology more explicit, Central Committee Requests WCC Staff

While acknowledging that theology has been spreading throughout the programmes of the Council, the World Council's top policy-making body agreed it must be made more explicit in the documents and actions of all departments.

EPS.

United Black Churchmen Hold First Meeting

A new organization of UCC black ministers and lay people formed to 'maximize their impact on a predominantly white denomination' held its first meeting in Washington, Nov. 5-8.

Workshops were devoted to Church management, Community programmes, political strategy and recruitment, training and placement of black ministers.

Among other actions the delegates

—passed a resolution calling on the UCC 'to transfer the power of Certification of Ordination of Black ministers into the hands of Black ministers.'

—passed a resolution deploring the recent use of tear gas in black Churches in Henderson, N.C., and protested 'that the sanctity of our Churches and the right to worship has been abridged.'

The UCC has about 60,000 black members. A majority of the black and predominantly black congregations are in the south.

Keeping You Posted.

Churches Ordain Women as Second-Class Clergy

Seventy Churches around the world approve the ordination of women to the full ministry of Word and Sacrament, but discourage them from full participation in ruling bodies. This was the conclusion of a recent consultation on the ordination of women sponsored by the World Council of Churches. Most of the Churches which ordain women have come to it in the last 10 years, but a parallel movement toward integrating the women into the power structure has not taken place, the participants said. Secondly forms of leadership are offered to women wherever possible. Recommendations to the WCC included a short-term research project on involvement of women in ministries of member churches, and appointment of more women to WCC Committees.

Keeping You Posted.

Union Theological Seminary has elected its first woman chairman, Mrs. Horace Havemeyer, an Episcopalian of Dix Hills, N. J. and its first Catholic board members, Msgr. Myles M. Bourke and layman James B. Griffin.

Keeping You Posted.

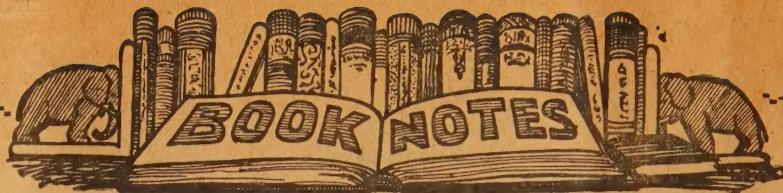
News from the Dioceses—(Continued from p. 13)

and Secunderabad in the Gagan Mahal area near the Hussain Sagar Tank bund. On a plot of eleven and one-half acres will be constructed at the new College building, students' hostel for bachelors, residences for married students and faculty members. The J. J. Associates of Hyderabad are the Architects and Design and Engineering Constructors, Banagalore, are the contractors.

The Andhra Christian Theological College, located in Rajahmundry since 1964, moves to Hyderabad to serve a wider church area. The College trains ministers for the Church in Andhra Pradesh. Courses lead to the Bachelor of Theology and Bachelor of Divinity degrees.

Dr. W. D. Coleman, Principal, A.C.T.C., conducted the service of cornerstone laying and Dr. T.G. Gipson, Principal, R.B.T.C. BD College, gave the address. The Rev. B. E. Devaraj of the C.I.P.B.C. which is now C.N.I. and the Rev. W. Penner, Bursar, C.B.C.N.C. took part. About 150 visitors from the twin cities and other parts of Andhra attended the service.

W. D. COLEMAN.



'PROBLEMS OF ADMINISTRATION OF EDUCATION IN INDIA'

By

DR. L. MUKHERJEE,
*Lucknow Publishing House,
1970, Pages 253,*

Price Rs. 10.

The book deals with the problems of administration that arise in all sections of education—primary, secondary, higher, technical, vocational, teacher education and women's education—and at the Centre, State and local levels, as well as in private agencies. Beginning with some background of how education has been administered in the past, it traces the historical forces that have influenced the present administrative set-up from ancient times, through the British period and on to the present day. The author suggests some reforms in administration that are necessary if the problems are to be solved. He discusses the advantages and disadvantages of a centralized administration while pointing out the necessity of it to a certain extent.

The author in his first edition pointed out certain long-standing defects as objectively as possible, tracing the historical facts that have been responsible for them. He also suggests solutions regarding some of these problems, especially in the last chapter where most of the suggestions are his own. However, many changes have been brought out by the two year plans (2nd and 3rd) and by the recommendations of the Kothari Commission. Hence the second edition has been thoroughly revised and brought up to date, and is helpful to students of education and educationists. The references at the end of each chapter are helpful sources of additional information. The meticulous organization and statistical data reflect the author's thorough study, research and labour.

In this book, Editorial experience on an Educational journal has given the author a wide and objective view of education in India. An attempt is made to show the total picture, and every reform that was suggested, has been seen in the light of its impact on the total situation. Hence this book may prove very helpful not only to students preparing for an examination but also to a lover of education.

Palayamkottai.

J. A. RIGHT.

A. G. HOGG'S 'KARMA AND REDEMPTION'

*Madras 1909,
(Reprinted 1970)*

Radhakrishnan in his autobiography (*My Search for Truth*) states that he has rejected Christianity partly because the missionary teachers of Madras Christian College did not deal fairly with the Hindu religion of his ancestors. However, this small book written in the early 20th century by the former principal of MCC and teacher of S. Radhakrishnan is a proof that at least this particular missionary was a great admirer of Indian culture and a great scholar in Hindu religion, who by no means shows any lack of reverence and respect towards his subject. And it is, indeed, a grand subject which he has chosen.

Leaving aside all mere outward differences in cult and teaching of Hinduism and Christianity, he starts with the statement that there is a fundamental oneness in the religious consciousness of spiritual men. He accepts this view, however, with the reservation that the outward differences point to a deeper problem. This problem cannot be neglected either, since the distinction of the 'characteristic spiritual atmospheres' of Hinduism and Christianity are marked by the different solutions of this very problem. This problem (as also its solution) is not merely metaphysical, nor merely historical—it is the problem of the meaning of human life and the meaning of (unmerited) suffering. As a solution to this problem Hindus apply their old theory of Karma, while Christians proclaim their message of redemption through Christ Jesus (chapt. 1).

Dr. Hogg's approach in comparing these two solutions is very peculiar. He points out that there is inherent criticism of present-day popular beliefs within the religious traditions of Hinduism as well as of Christianity. While in Christianity this criticism is expressed 'by a new understanding of its origin', in Hinduism it is contained implicitly in the attempts of intellectual Hindus to get release from the law of Karma by different ways of higher spirituality (chapt. 2). Furthermore the New Testament gives the Christian not only the possibility but the obligation to re-interpret his faith anew on the basis of the 'fact of Christ' which prevents him from neglecting history and social res-

ponsibility. Thus, while Dr. Hogg gives a new interpretation of the

Karmic law he at the same time elaborates the most important point of Christian faith within the Indian setting (chaps. 3-5). By doing so the author has in some way anticipated several items of the midcentury discussion, e.g. the problem of 'history and the Kingdom of God'. (pp. 81-84).

To re-print a book after more than sixty years is certainly a risk. The reader might feel too strongly the gap which separates him from the author's original addressees. He might miss the importance and urgency of actual discussions and burning issues of the present-day. He might even have difficulties with the form of presentation of this subject in a book which originally had been published as a series of articles in a College Magazine. However, in a classic piece of thought like this one, any possible reader with an interest in religion will disregard such outward discrepancies in order to get in exchange, valuable and deep insights regarding the encounter of Hinduism and Christianity. There have certainly been quite a number of recent publications in this field. But very few can compete with this classic regarding concreteness, clearness and fairness.

Gurukul, Madras,

U. MEYER.

KERALA CHRISTAVA SABHAYDE DHARMAM (in Malayalam)

By

REV. M. J. JOSEPH & REV. P. T. THOMAS

C.I.S.R.S. (Kerala), C.L.S. (Malayalam Branch), pp. 147.

This is a collection of papers read by some of the leading Christian thinkers of Kerala at the C.I.S.R.S. Study Convention held at Adoor in the September of 1970, based on the Upsala Assembly reports and the 2nd Vatican Council Documents. While the first three papers deal with the Church in General the remaining papers give special emphasis to the Church in Kerala.

Through his article 'Church in the Modern World', Fr. A. Adappur S.J. gives a very scholarly background to the various aspects of the Vatican Council Document and exposes some of the valuable insights, regarding the role and involvement of the Church to the Modern Problems and makes a challenge

[APRIL 1971]

to the Church to face it. The Rev. P. T. Thomas and the Rt. Rev. Philipose Mar Chrysostom deal in detail with the Upsala report in their articles.

The contemporary, social, economic, political and cultural situations in Kerala are discussed in detail and analysed in Mr. Ninan Koshy's paper. Though the Christians are a strong force in the public life, the Kerala Churches have failed to give any effective witness in those fields. The Church should reorient itself to this task.

'The challenge of Rationalism' by Prof. P. T. Chacko is a deep study on the topic. In the first part of the paper he gives a general outline of the growth of secular Rationalism and deals in detail with Rationalization and Secularisation. In the latter part he deals with argu-

ments of the leading Rationalists of Kerala and accuses them of being irrational in their approach. They are quite unaware of the richness and valuable insights of the modern thinking. However Rationalists have made the contribution of eliminating some of the evils done in the name of religion. Chacko emphasises the need of a rational religious approach for the Kerala Churches.

The papers, 'The Structures of the Life and Ministry of the Church in Kerala' by Dr. George Punchakunnel and 'An Evaluation of the Life and Ministry of the Kerala Church and its Structure' by Rev. M. J. Joseph, suggest revolutionary changes to the Structure of the Kerala Church.

Rev. Fr. M. V. George in his Article *Kottayam*.

'Structure and Methods of Church's Mission' evaluates the historical background and suggests urgently needed changes in the field. The Rev. P. J. Thomas emphasises the need for a new approach to the Mission of the Church and stresses Indigenisation.

Dr. T. V. Philip deals with Church Unity and analyses the present set-up of dis-unity from a historical point of view of the Kerala Churches and gives various suggestions for Unity.

The book covers a number of fields and has succeeded in outlining the duty of the Kerala Church in the Modern World. The churches in Kerala need to open their eyes to the various aspects that are dealt with.

S. J. CHANDY.

THE UNITED THEOLOGICAL COLLEGE, BANGALORE-6

Admission for 1971-72

Applications for admission to the College are invited from suitable candidates for the following courses commencing on June 10, 1971.

1. **Five-Year Bachelor of Divinity (B.D.)** :—Open to candidates who have passed the P.U.C. Examination of an Indian University or its equivalent.

2. **Two-Year Bachelor of Religious Education (B.R.E.)** :—Open to candidates who hold the B.A. or B.Sc. degree of a recognised University. Those holding the B.D. degree or L.Th. diploma of Serampore University are also eligible to take this course.

3. **One-Year Laymen's Course and the Diploma of Religious Knowledge (D.R.K.)** :—Open to candidates who hold the B.A. or B.Sc. degree of a recognised University.

4. **Master of Theology (M.Th.)** :—Open to candidates holding a first or second class B.D. degree of Serampore University or equivalent qualification.

5. **The Three-Year B.D. Course** :—Open to candidates holding at least a B.A. or B.Sc. degree of an Indian University or an equivalent qualification. It will commence from Sept. 9, 1971.

Further information and application forms for the courses may be obtained by writing to the Registrar, The United Theological College, 17, Miller's Road, Bangalore-6. The application form duly filled in should reach the Principal not later than 31st May 1971. The application should be accompanied by a Registration fee of Rs. 15.

A limited number of scholarships are available for deserving candidates admitted to the different courses, *except* for the Five-year B.D. course. Request for scholarship should be made in writing separately along with the application for admission.

MINISTERIAL SABBATICALS

'Experienced pastors desirous of Further study of parish situations may apply for admission to the course preparing for the examinations qualifying one for the Master of Religious Studies degree of the Serampore Senate, in The Church and Indian Culture Curriculum offered at Leonard Theological College Post-Graduate School for the academic year starting July 1, 1971. Housing Units for single or married students and scholarship assistance to accepted applicants. Prerequisites : L. Th., or B.D., any class.'

ANNOUNCEMENTS

We take the liberty of informing the heads of the various Churches in India and the Officers of the C. E. at different levels that the India C. E. Union has appointed two full time Travelling Secretaries to visit the C. E. Unions and the C. E. Societies ; and in doing so we seek their permission and encouragement to let these secretaries visit the C. E. Organizations in their areas.

The following are the Secretaries and their jurisdictions :

1. Rev. Albert Jacob, M.A., B.TH.

Appointed to visit : Mysore, Maharashtra, Gujarat, Madhya Pradesh, United Province, Haryana, Punjab and Rajasthan.

Headquarters : Rev. Albert Jacob, M.A., B.TH.

Travelling Secretary, India C.E. Union,

16/20 Prabha Building,
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2. Mr. P. Clement Jabakumar, B.A., B.D.

Appointed to visit : Assam and Nagaland, Bengal, Bihar, Orissa, Tamil Nadu and Kerala.

Headquarters : Mr. P. Clement Jabakumar,
B.A., B.D.,

Travelling Secretary, India C.E. Union,

37-B Sudhanandha Bharathi St.,
Ganapathipuram, East Tambaram, Madras-59.

Rev. TITUS EBENEZER,

*Hon. General Secretary,
India Christian End. Union.*

SAT TAL ASHRAM

The Summer Ashram at Sat Tal will be conducted by Dr. E. Stanley Jones this year from May 10 to June 10. For further information write to Rev. John P. Cotelingam, Sat Tal Ashram, P. O. Mehraoam, Dist. Naini Tal (U.P.)

NEW BOOKS AT C.L.S.

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ANNOUNCEMENT

Readers will be happy to know that the following have been elected and appointed Bishops:—

Rev. D. J. Ambalavanar, *Jaffna Diocese*.—Consecration and Installation on 17th April, 1971.

Rev. W. V. Karl, *North Mysore Diocese*.—Consecration and Installation on 25th April, 1971.

Rev. S. R. Furtado, *South Mysore Diocese*.—Dates for Consecration and Installation will be announced later.

Rev. T. S. Garrett, *Tirunelveli Diocese*.—Dates for Consecration and Installation will be announced later.

You are requested to remember them in your prayers as our Bishops-elect prepare themselves for Consecration for this high office and take over responsibility after their installation.

Genl. Secretary, CSI Synod.